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MAY 1955

SHAVUOT 5715

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# Brooklyn Jewish Center Review

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No. 35

## THE FESTIVAL OF THE REVELATION

**T**RADITION declares that on the sixth day of the month of Sivan the Ten Commandments were given to Israel on Mount Sinai. Shevuot was thereby raised to the eminence of *Zeman Matan Toratenu*, the season of the giving of the Torah.

Examining the history of the Jews before they reached Sinai and the pre-history of the Hebrews as described in the Bible in the form of the Patriarchal narratives, we readily see that they had already accepted the basic laws contained in the Ten Commandments. The Talmud goes even further and states that the Patriarchs, the ancestors of the Jewish people, observed all the laws of the Torah, even the minutiae of ceremonial law. The great civilizations and nations of the ancient world among whom the early Hebrews sojourned had formulated highly advanced Codes of law and ethics—centuries before the giving of the Law from Mt. Sinai. Prof. Ezekiel Kaufmann, therefore, poses the question in his monumental "History of Israel's Religion": What was the *Hidush*, the singular and extraordinary character of the giving of the Ten Commandments at Sinai?

The singularity of the event was in the "giving," a Revelation by God to man of God's demands and commands. These regulations of conduct were no longer a matter of philosophy or wisdom spun out of the speculations of wise men, subject to the moods and whims of the hour, but the categorical imperatives of God revealed to man. From Sinai on,

Revelation became the key word in religion.

It is true that man, left to his own devices, may hit on the same laws and regulations as found in the Torah. But he will look upon them as laws relative to his times and to his location, not as Cosmic demands, absolute and unalterable. There is even the grave danger, as found in the recent tragic history of the human race, that man, depending on his own resources and wisdom, will take as his model the cruelest laws of nature, the laws of the jungle.

Whatever way Revelation is interpreted, be it in the orthodox or modernist manner, it is a profound recognition of our human need for Divine guidance and inspiration. Though our human resources of knowledge and wisdom be sufficient for the moment, ultimately we must rely on God and His guidance.

In this greater sense, Revelation means the rejection of the belief that man is the measure of all things in the universe—a notion that has placed man on the brink of self-destruction—and the declaration that man before God is the measure of life.

—RABBI BENJAMIN KREITMAN.

## STATE OF THE JEWISH THEATRE

**A**T THIS season's end some thoughts about the state of the Jewish theatre are due.

It is no news that the Yiddish stage has declined woefully. The Yiddish actors union is desperately trying to formulate plans to salvage something of what used to be a large-scale enterprise. Its success is doubtful.

Basically, what has happened is that the audience for the Jewish theatre has drifted away from it. The cause has been the frequently inferior quality of the Yiddish plays offered, the contraction of Yiddish as language used colloquially, and the shifting of populations away from the traditional Yiddish Broadway, Second Avenue.

We can just let it go at that, and allow presumed destiny to take its course. But, facing the facts, it is hardly possible that many want to see this occur. Next

season there will be a little more activity on the Jewish stage, both downtown and off-Broadway. Jewish theatrical companies live mainly by the institution of benefits. Without a substantial proportion of these subscriptions by organizations for large blocks of seats—which are resold at a higher price for charitable purposes—no Jewish theatre can exist. Therefore if we wish to help the Jewish stage survive, benefits must begin to flow in. At this time it is no longer a matter of picking successful productions, but one of saving the art.

J. K.

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# "JUST BETWEEN OURSELVES"

"ב'ינוּ לְבֵין עַצְמֵינוּ"

## *An Intimate Chat Between Rabbi and Reader*

### The Ceremony of Bat Mitzvah

THE members of our Center undoubtedly welcomed the news which appeared in the last issue of the *Review*, announcing the ceremony of *Bat Mitzvah* for our girls. This will be instituted the coming season, and will take place at the late Friday night lecture services.

The *Bat Mitzvah* ceremony has now been adopted by practically all Conservative Jewish Congregations in the country, and has already been accepted by a large number of orthodox congregations, especially those that have late Friday night services and are ministered by English-speaking rabbis. The ceremony definitely serves a great need, and I must confess my regret that we lagged so far behind in adopting it.

All Jewish life in America is becoming more and more dependent upon our women. It is their loyalty and their activity that are greatly responsible for the renaissance in every phase of Jewish life that we now witness. This is particularly true when we view the religious life of American Jewry. The Synagogue today would lose its potency and influence were it not for the interest which the women display in its services and other activities. Our Hebrew schools would be bereft of many of their pupils but for the new interest which the women have come to show in the need and in the problems of Jewish education.

Just as in the days when the Torah was given at Sinai, when God bade Moses to address the women first, so, too, in our day, it is of primary importance to enlist the interest of our women if the Torah is to be preserved and strengthened for the generations to come.

The ceremony of *Bat Mitzvah*, especially if it is based on a fine knowledge and appreciation of our history, our sacred language and literature and our religious ideals, can become a tremendous influence in moulding the Jewish character of our

daughters, and in winning the full-hearted interest and cooperation in every worthwhile endeavor to develop Jewish life.

Just because the *Bat Mitzvah* will not be an obligatory rite, but one which will be voluntarily chosen and wanted by the girl, I feel that it may have a beneficial effect upon the boys who are *Bar Mitzvah*, since it will challenge them not to look upon their ceremony as something that is routine, but to make it—as I know the girls will—an opportunity to enrich their Jewish lives intellectually and spiritually, and thus become children of Jewish responsibility.

Israel's Economic Advisors

THE contract between the Israel Government and the Economic Advisory Staff, headed by Dr. Oscar Gass, noted Washington economist, will expire at the end of July. The public in Israel is eagerly awaiting the publication of the Staff's first annual economic report on the Jewish State. Great importance is attached to this report, which will furnish a thorough review of every aspect of the Israel economy. The report is expected to provide an essential foundation for the preparation of a national economic plan.

The Economic Advisory Staff, which is attached to the Prime Minister's office, has already contributed a great deal to the development of Israel's economy. Two years ago Israel's economic position was very poor. Short-term debts threatened the foundations of the country's financial structure. The first Minister of Finance had died, morale was low, and the State's fortunes were at an ebb. It was then that the Economic Advisory Staff, headed by Dr. Gass, was formed. Israel's economy has since improved.

—BORIS SMOLAR.

### A Perfect Biblical Story

On the following pages the *Review* publishes the Book of Ruth with a set of illustrative lithographs done by the famous German-Jewish artist, Max Lieberman. These prints, with the Book of Ruth, were issued originally in Berlin over thirty years ago in a costly, over-size edition, approximately the size of the *Review*, and now out of print. The present reproduction should be a valuable addition to the reader's library.

The Book of Ruth, one of the five scrolls of the third section of the Bible, is a perfect example of Biblical narrative. The Book may be divided into six scenes of action dealing with the misfortunes of Naomi and Ruth and the happy ending of their journey out of Moab.

There is a wide difference of opinion concerning the date of the scroll's composition. The majority of the Biblical historians date it from the time of Ezra and Nehemiah, and see in this book a protest against Ezra's banning of foreign wives and the stringent measures he took to enforce this restriction. Prof. Ezekiel Kaufmann has, however, convincingly shown that the work is contemporaneous with the composition of the Book of Judges.

In the synagogue, the scroll of Ruth is read on Shavuot because the story of Ruth embracing Judaism and the description of the scene of harvesting are appropriate to the festival of the Law (*Zeman Matan Toratenu*) and of the harvest (*Hag Hakazir*).

B. K.

*The Biblical text used here is that published by the Jewish Publication Society.*

# THE BOOK OF RUTH



**A**ND it came to pass in the days when the judges judged, that there was a famine in the land. And a certain man of Beth-lehem in Judah went to sojourn in the field of Moab, he, and his wife, and his two sons.

And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem in Judah. And they came into the field of Moab, and continued there.

And Elimelech Naomi's husband died; and she was left, and her two sons.

And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth; and they dwelt there about ten years.

And Mahlon and Chilion died both of them; and the woman was left of her two children and of her husband.

Then she arose with her daughters-in-law, that she might return from the field of Moab; for she had heard in the field of Moab how that the Lord had remembered His people in giving them bread.

And she went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return unto the land of Judah.

And Naomi said unto her two daughters-in-law: "Go, return each of you to her mother's house; the

Lord deal kindly with you, as ye have dealt with the dead, and with me. The Lord grant you that ye may find rest, each of you in the house of her husband." Then she kissed them; and they lifted up their voice, and wept. And they said unto her: "Nay, but we will return with thee unto thy people."

And Naomi said: "Turn back, my daughters; why will ye go with me? have I yet sons in my womb, that they may be your husbands? Turn back, my daughters, go your way; for I am too old to have a husband. If I should say: I have hope, should I even have a husband tonight, and also bear sons; would ye tarry for them till they were grown? Would ye shut yourselves off for them and have no husbands? Nay, my daughters; for it grieveth me much for your sake, for the hand of the Lord is gone forth against me."

And they lifted up their voice, and wept again; and Orpah kissed her mother-in-law; but Ruth cleaved unto her. And she said: "Behold, thy sister-in-law is gone back unto her people, and unto her god; return thou after thy sister-in-law."

And Ruth said: "Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried; the Lord do so to me, and more also, if aught but death part thee and me."

And when she saw that she was stedfastly minded to go with her, she left off speaking unto her.

So they two went until they came to Beth-lehem.

And it came to pass, when they were come to Beth-lehem, that all the city was astir concerning them, and the women said: "Is this Naomi?" And she said unto them: "Call me not Naomi, call me Marah; for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me back home empty; why call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?"

So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, who returned out of the field of Moab—and they came to Beth-lehem in the beginning of barley harvest.

**A**ND Naomi had a kinsman of her husband's, a mighty man of valour, of the family of Elimelech, and his name was Boaz.

And Ruth the Moabitess said unto Naomi: "Let me now go to the field, and glean among the ears of corn after him in whose sight I shall find favour." And she said unto her: "Go, my daughter."

And she went, and came and gleaned in the field after the reapers; and her hap was to light on the portion of the field belonging unto Boaz who was of the family of Elimelech. And, behold, Boaz came from Beth-lehem, and said unto the reapers: "The Lord be with you." And they answered him: "The Lord bless thee." Then said Boaz unto his servant that was set over the reapers: "Whose damsel is this?"

And the servant that was set over the reapers answered and said: "It is a Moabitish damsel that came back with Naomi out of the field of Moab; and she said: Let me glean, I pray you, and gather after the reapers among the sheaves; so she came, and hath continued even from the morning until now, save that she tarried a little in the house."

Then said Boaz unto Ruth: "Hearest thou not, my daughter? Go not to glean in another field,



neither pass from hence, but abide here fast by my maidens. Let thine eyes be on the field that they do reap, and go thou after them; have I not charged the young men that they shall not touch thee? And when thou art athirst, go unto the vessels, and drink of that which the young men have drawn."

Then she fell on her face, and bowed down to the ground, and said unto him: "Why have I found favour in thy sight, that thou shouldest take cognizance of me, seeing I am a foreigner?"

And Boaz answered and said unto her: "It hath fully been told me, all that thou hast done unto thy mother-in-law since the death of thy husband; and how thou hast left thy father and thy mother, and the land of thy nativity, and are come unto a people that thou knewest not heretofore. The

Lord recompense thy work, and be thy reward complete from the Lord, the God of Israel, under whose wings thou art come to take refuge."

Then she said: "Let me find favour in thy sight, my Lord; for that thou hast comforted me, and for that thou hast spoken to the heart of thy handmaid, though I be not as one of thy handmaidens."

And Boaz said unto her at meal-time: "Come hither, and eat of the bread, and dip thy morsel in the vinegar." And she sat beside the reapers; and they reached her parched corn, and she did eat and was satisfied, and left thereof.

And when she was risen up to glean, Boaz commanded his young men, saying: "Let her glean even among the sheaves, and put her not to shame. And also pull out some for her of purpose from the bundles, and leave it, and let her glean, and rebuke her not."

So she gleaned in the field until even; and she beat out that which she had gleaned, and it was

about an ephah of barley. And she took it up, and went into the city; and her mother-in-law saw what she had gleaned; and she brought forth and gave to her that which he had left after she was satisfied.

And her mother-in-law said unto her: "Where hast thou gleaned today? And where wroughtest thou? Blessed be he that did take knowledge of thee." And she told her mother-in-law with whom she had wrought, and said: "The man's name with whom I wrought today is Boaz."

And Naomi said unto her daughter-in-law: "Blessed be he of the Lord, who hath not left off His kindness to the living and to the dead." And Naomi said unto her: "The man is nigh of kin unto us, one of our near kinsmen."

And Ruth the Moabitess said: "Yea, he said unto me; Thou shalt keep fast by my young men, until they have ended all my harvest."

And Naomi said unto Ruth her daughter-in-law: "It is good, my daughter, that thou go out with



his maidens, and that thou be not met in any other field.”

So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and she dwelt with her mother-in-law.

**A**ND Naomi her mother-in-law said unto her: “My daughter, shall I not seek rest for thee, that it may be well with thee? And now is there not Boaz our kinsman, with whose maidens thou wast? Behold, he winnoweth barley tonight in the threshing-floor. Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the threshing-floor; but make not thyself known unto the man until he shall have done eating and drinking. And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do.”

And she said unto her: “All that thou sayest unto me I will do.”

And she went down unto the threshing-floor, and did according to all that her mother-in-law bade her.

And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn; and she came softly, and uncovered his feet, and laid her down.

And it came to pass at midnight, that the man was startled, and turned himself; and, behold, a woman lay at his feet.

And he said: “Who art thou?” And she answered: “I am Ruth thy handmaid; spread therefore thy skirt over thy handmaid; for thou art a near kinsman.”

And he said: “Blessed be thou of the Lord, my daughter; thou hast shown more kindness in the end than at the beginning, inasmuch as thou didst not follow the young men, whether poor or rich. And now, my daughter, fear not; I will do to thee



all that thou sayest; for all the men in the gate of my people do know that thou art a virtuous woman. And now it is true that I am a near kinsman; howbeit there is a kinsman nearer than I. Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part; but if he be not willing to do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the Lord liveth; lie down until the morning.”

And she lay at his feet until the morning; and she rose up before one could discern another. For he said: “Let it not be known that the woman came to the threshing-floor.”

And he said: “Bring the mantle that is upon thee, and hold it”; and she held it; and he measured six measures of barley, and laid it on her; and he went into the city.

And when she came to her mother-in-law, she said: “Who art thou, my daughter?” And she told her all that the man had done to her. And she said: “These six measures of barley gave he me; for he said to me: Go not empty unto thy mother-in-law.”

Then said she: "Sit still, my daughter, until thou know how the matter will fall; for the man will not rest, until he have finished the thing this day."

**N**OW Boaz went up to the gate, and sat him down there; and, behold, the near kinsman of whom Boaz spoke came by; unto whom he said: "Ho, such a one! turn aside, sit down here." And he turned aside, and sat down.

And he took ten men of the elders of the city, and said: "Sit ye down here." And they sat down. And he said unto the near kinsman: "Naomi, that is come back out of the field of Moab, selleth the parcel of land, which was our brother Elimelech's; and I thought to disclose it unto thee, saying: Buy it before them that sit here, and before the elders of my people. If thou wilt redeem it, redeem it; but if it will not be redeemed, then tell me, that I may know; for there is none to redeem it beside thee; and I am after thee." And he said: "I will redeem it."

Then said Boaz: "What day thou buyest the field of the hand of Naomi—hast thou also bought of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance?"

And the near kinsman said: I cannot redeem it for myself, lest I mar mine own inheritance; take thou my right of redemption on thee; for I cannot redeem it."

Now this was the custom in former time in Israel concerning redeeming and concerning exchanging, to confirm all things: a man drew off his shoe, and gave it to his neighbour; and this was the attestation in Israel.

So the near kinsman said unto Boaz: "Buy it for thyself." And he drew off his shoe.

And Boaz said unto the elders, and unto all the people. "Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. Moreover Ruth the Moabitess, the wife of Mahlon,

have I acquired to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place; ye are witness this day."

And all the people that were in the gate, and the elders, said: "We are witnesses. The Lord make the woman that is come into thy house like Rachel and like Leah, which two did build the house of Israel; and do thou worthily in Ephrath, and be famous in Beth-lehem; and let thy house be like the house of Perez, whom Tamar bore unto Judah, of the seed which the Lord shall give thee of this young woman."



So Boaz took Ruth, and she became his wife; and he went in unto her, and the Lord gave her conception, and she bore a son. And the women said unto Naomi: "Blessed be the Lord, who hath not left thee this day without a near kinsman, and let his name be famous in Israel. And he shall be unto thee a restorer of life, and a nourisher of thine old age; for thy daughter-in-law, who loveth thee, who is better to thee than seven sons, hath borne him."

And Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women her neighbours gave it a name, saying: "There is a son born to Naomi"; and they called his name Obed; he is the father of Jesse, the father of David.



Now these are the generations of Perez:

Perez begot Hezron

And Hezron begot Ram

And Ram begot Amminadab

And Amminadab begot Nahshon

And Nahshon begot Salmon

And Salmon begot Boaz

And Boaz begot Obed

And Obed begot Jesse

And Jesse begot

David

*The following study of the late Albert Einstein's spirituality, and of man's search for the formula of oneness, was delivered as a sermon at the Brooklyn Jewish Center on the Sabbath morning of April 23, 1955.*

## *Einstein in Our Day Symbolized Man's Striving Through the Ages to Reach the One God*

### THE EINSTEINS OF THE JEWISH SPIRIT

**T**HE corner stone of Israel's faith, upon which all our other beliefs respecting God and man rest, is the oneness of God. The doctrine of the oneness of God contains for the Jew the essence of his philosophy and his theology. The Sages have invested the words of the "Shema," "Hear, O Israel, the Lord is our God, the Lord is one," with the importance of a confession of faith. It is the first prayer of innocent childhood and the last utterance of the dying. The Talmud opens with the words, "Meeimahai korin et Shema"—"From what time may the Shema be recited." In all of nature's infinite variety, the Jew sees one single principle at work, one power embracing its vastness, one master governing it with one law, the Adon Olam.

The Jew has dismissed from his mind and from his heart the enticing doctrines of the plurality of powers, some infernal and some divine, who meet in the arena of the world to do battle with one another. Darkness and light, night and day, summer and winter, all emanate from the one source of being. If there seems to be in nature conflict and contradiction and separateness it is because our minds are confined and limited. With the intuition of faith we can leap over the barriers of appearances and see the oneness of everything manifesting the Unity of God. With his very life the Jew has defended the Jewish God-idea whenever its purity was threatened by enemies from without or within. The words of the Shema, proclaiming the Unity of God, became the rallying call whenever the Jew or his faith was endangered. Even the slightest hint of a dualism was suppressed, the Talmud laying down the principle: "Modim, Modim meshatkin oto," if during his prayers one repeats the words, "We gratefully acknowledge," he is silenced, lest he be admitting to another deity; so zealously did the Jew guard the cardinal doctrine of the oneness of God and the oneness of His universe.

From this standpoint, we have lost recently a true son of the Jewish spirit, Albert Einstein. His faith, indeed his passion, was that this vast universe is

governed by one Law. All his life he searched for that one law, to be expressed in a simple mathematical formula, that would embrace everything, the movements of the galaxies in space as well as the movements of electrons and protons in the submicroscopic world. Significantly he called his theory, which in the larger sense is a profound faith, the Unitary Field Theory. If the universe is rational, Einstein asserted, then it must be a unity. Therefore, meaning, purpose, all merged for Einstein in that one word—unity. During the course of his meditations on the essential oneness of physical law, he demonstrated the sameness of matter and energy, so unlike in form and appearance. The current that flows through the electric bulb to light up this hall and the hard granite of this pulpit, despite appearances, are really the same. Crack the hard shell of matter and energy will burst forth. Matter is really congealed energy. Einstein's search for oneness in the universe opened up new vistas of thought and understanding and changed the course of our lives.

Though living the secluded life of a scholar and a scientist, Einstein gave expression to his faith in the oneness of all physical law in these colorful words borrowed from the market place, "God does not play dice with the Universe." When a group of scientists countered his theories with the fact that many physical phenomena cannot be encompassed by law, but like dice depend only on probability, Einstein answered in words that breathe the Jewish spirit, "God is not malicious, i.e., spiteful in causing confusion, but he is subtle." He implied, as did Maimonides before him, that it is our duty as human beings to use our minds to gain a glimpse of God's subtlety. One God governing the universe with one law, expressed in one simple formula—that was the cosmic religion of Albert Einstein.

Einstein's main preoccupation was with science and mathematics. With endless patience he measured the dimensions of physical being. Man and his nature did

By DR. BENJAMIN KREITMAN

not come directly into the range of his concern. In fact, in his early years, he felt that man was imprisoned in the physical laws of the universe, his choice of action being only an illusion. Man was incidental to the universe. Even after the terrible Hitler holocaust, when he was driven from his homeland and found refuge in the university town of Princeton, he continued his work within his chosen sphere of science, still searching for that one simple formula that would embrace everything: matter, energy, gravity, magnetism, the stars and the atoms.

But one of his own discoveries, made in the course of searching for the oneness of the universe, forced him to divert for a moment the focus of his mind. He saw the engineers with great ingenuity take his formula of the sameness of matter and energy and convert it into a lethal bomb that with one burst of energy could destroy millions of human lives. The magnitude of such a weapon and its power to destroy friend and foe alike has not as yet penetrated the moral consciousness of man. Meanwhile a blanket of fear and insecurity has covered the human race. Under this compulsion demagogues and heresy-hunters have arisen to attack the hard-won rights and freedoms of people; fear has inflamed the passions of nations with hatred, and incited their people to wreak vengeance on imaginary foes.

The imminent danger facing all mankind made Einstein shift his attention to man himself. He felt that although man is enmeshed in the endless chain of cause and effect, he does have the power of the spirit and of intelligence to choose life instead of death. Of what avail, Einstein considered, was the greatest of all knowledge that can come to a human being,—that God is one and that all physical law is one, if man is not at one with himself and with his brother?

In his later years, Einstein devoted much time and energy to the grave ethical problems facing the human race. He fre-

quently spoke out, even at the risk of being pelted with scorn and derision by the small-minded patrioteers, on behalf of social justice and social responsibility. Though he did not say it in his writings nor articulate it in his pronouncements, the implication was clear: the foremost need of man is to find and then to accept the all-embracing basic formula which would unite within itself, the fundamental drives of society for the good life. Like the now famous formula of  $E=MC^2$ , the ethical formula of the good life must be all-inclusive, manifesting man's essential harmony and unity despite his apparent conflicts; a formula that would be constant in all ages and in all climes, applicable in America and in Russia, in the 1st century and in the 20th. Einstein had not sought the unifying ethical formula because he was primarily a scientist; the main concern of his magnificent mind was the physical universe and its varied laws.

Yet centuries before the advent of modern science, we Jews had geniuses of the Jewish spirit, who, like the Einstein of today, searched for oneness in the universe articulating in law the unity of God. But there was one important difference between the Einstein of today and the Einsteins of centuries ago. These early Einsteins did not focus their minds upon the physical world; that, to them, was at most of secondary importance. They concentrated their minds and their sympathies upon Man himself and his nature; they fixed their attention upon man's relation to his family, to his neighbors, to his business associates, to his competitors and to the society which he has created. To sum it up, the sages of yesteryear concerned themselves almost exclusively with the moral world. This is best exemplified by the Talmud, that product of close to a thousand years of Jewish thought and speculation, which ranks next to the Bible as the definition of the Hebraic spirit. The Talmud cuts through the welter of clashes, contradictions and competitions in society and finds a basic harmony and unity. It gives expression to this unity in law, regulation and discipline. For the sages of the Talmud, society was a "unitary field."

A place of special importance within the Talmud is given to the "Pirke Abot," the Chapters of the Fathers, this being

the ethical undergirding of the legal speculations and formulations in the rest of its volumes. During the six Sabbaths between Passover and Shavuot it has become customary to read a chapter from this ethical treatise and to meditate upon its teachings. A part of the second chapter is devoted to the great Rabbi and teacher, Jochanan ben Zaqai, and his five disciples. You may recall that Rabbi Jochanan ben Zaqai, at the time of the second destruction of the Temple by the Romans, saved Judaism and preserved the Jewish people by establishing an Academy of Torah in the town of Jabneh. Rabbi Jochanan recounts in this section of the treatise the qualities and merits of his five disciples: one possessed an unusual memory, another was pious, a third feared sin, a fourth was devoted to his parents, the fifth disciple, Rabbi Elazar ben Arach, stood out above his fellows, for he was like a "Maayan hamitgaber," a spring flowing with ever sustained vigor. One day, we are told, Rabbi Jochanan assigned his disciples the greatest of all ethical problems, "tzev ureu eizu hi derech tovah sheyidbak bah haadam," "Go forth and see what is the good way to which a man should cleave." After days of study, observation and meditation they returned to their master with various solutions, such as: to possess a kindly eye, to be a good friend, to be a good neighbour, to foresee the fruit of an action. Rabbi Elazar ben Arach chose, "lev tov," the good heart. Thereupon Rabbi Jochanan gathered his disciples and said to them, "I approve the words of Elazar, the son of Arach, rather than your words, for in his words yours are included."

It is important to underscore the reason for Rabbi Jochanan's approval of Elazar's formulation: "in his words yours are included." Rabbi Jochanan recognized in Elazar the son of Arach the Einstein of the moral world. He was able to fashion from many moral directives and standards the simple all-embracing ethical formula that is absolute and constant at all times and in all lands. Through the "lev tov," the good heart that prompts only right action, man attains that *oneness* which the one God has invested the physical uni-

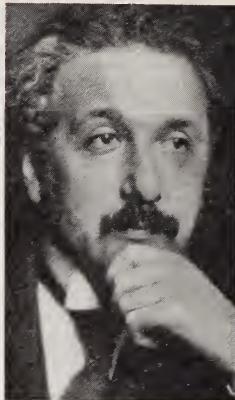
verse.

Albert Einstein reached the heights of the human intellect. With his keen mind

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## WHEN EINSTEIN CAME TO AMERICA

By Boris Smolar



*Albert Einstein in His Prime*

I WAS fortunate to be the only journalist permitted by Prof. Albert Einstein to escort him to the United States when he left Europe, in 1933, to settle in this country. And it was a unique experience in my life. The name of the port from which Prof. Einstein, his wife Elsa and his secretary, Miss Helene Dukas, sailed was kept a secret from the world, as was the name of the ship on which we traveled until it reached the high seas.

Although it was known that the scientist was leaving Germany, no one—except a few of his intimate friends—knew on what day he left Berlin. Leading American newspapers had assigned special correspondents to cover Prof. Einstein's day-to-day activities during his voyage to the United States, but he managed to elude them. In Antwerp, whence we sailed, no one knew that Prof. Einstein had arrived to embark on a ship for New York the following day. The hotel in this Belgian port city cooperated

(Continued on page 23)

## HENRIETTA SZOLD—HER LIFE WAS A ZIONIST SAGA

By ALFRED WERNER

In 1891 a thirtyish lady from Baltimore wrote to her sister in Wisconsin about her work in behalf of the Russian refugees. What a pity, she wrote, that she was not a man. "I am sure," she went on, "that if I were one I could mature plans of great benefit to them." Miss Henrietta Szold was unduly modest. A teacher by profession (before 1900, teaching was virtually the only profession open to intelligent young women), she had volunteered to introduce these bewildered victims of Tsarist oppression to the language of America. She had only thirty students at her first session, but the second night the number had doubled. Working in a single room over a store, she was superintendent, teaching staff and janitor all in one. Within a few years her course was to develop into a regular school, teaching English, mathematics and other subjects to thousands of immigrants, not only Russian Jews, but also Christian Slovaks and Czechs. Eventually, the school was taken over by the city of Baltimore.

Henrietta's father, the Hungarian-born Rabbi, Benjamin Szold, always jestingly referred to her as "my oldest son." Modern psychologists might say that she suffered from an "Electra complex"—Papa was all that mattered to her. As a child she often wished she were a boy so she could become a rabbi. From her father she inherited her firm belief in the need for action. Rabbi Szold added action to prayer. Anti-Abolitionists contemptuously dubbed him "the rabbi of Timbuctoo" because he was a director of a society aiding the newly freed Negroes in quest of education. Once he went to Washington to see the President. Mr. Lincoln left a Cabinet meeting to listen sympathetically to the Baltimore rabbi's plea for a deserted man who had been condemned to death. It was her own father who taught Henrietta that one must help one's fellow-men, and that Judaism, being, not only a religion, but also a way of life, required people to assist each other.

Henrietta was born in 1860. As an old lady she would jokingly say to the younger folks around her: "When you speak of 'the War,' you mean the World War, but when I say, 'the War,' I mean the Civil War." When she was four

she helped women pick lint for bandages for military hospitals. At five she saw an impressive funeral procession passing down the street—the body of the assassinated President Lincoln was carried to its last rest in far-away Illinois.

In the eighteen eighties few women went to college, and even fewer entered the profession. Yet Henrietta attended lectures at the newly founded Johns Hopkins University in her home town. For several years she engaged in teaching, thereafter turning to literary work. She served with the Jewish Publication Society of America from its start in 1888 until the middle of the first World War. Great Dr. Solomon Schechter, one of the most revered Jewish scholars of his time, had recommended her to the Society with the following words: "She has conscience, she has style, she has a soul." Miss Szold, who had frequently been called "the most learned Jewess in America," edited the English version of Graetz' monumental "History of the Jews," translated into English Ginsberg's "Legends of the Jews," helped prepare the "American Jewish Year Book," read proof and compiled indexes and appendices. When the Society published its translation of the Hebrew Bible, Miss Szold painstakingly went over the proofs no fewer than twelve times. "You ought to write a book," Dr. Schechter advised her. But she never wrote "Medieval Jewish Literature for Women," the book suggested by Schechter. Undoubtedly she had not only the ability but also the impulse to do creative literary work. Nevertheless, she preferred to create in life rather than in literature.

A decisive change took place in 1909. Henrietta had been ill for a while, and after she had recovered, her family decided that it might be good for her to go abroad. Together with her mother she made a pleasure trip to Europe. Thanks to a sum of money, contributed by the Jewish Publication Society, the ladies were able to extend their trip and

to include Palestine in the itinerary. At last Henrietta's dream to visit the Land of the Bible had come true. In Palestine, they saw many of the relatively new Jewish institutions, among them the Girls' School at Jaffa. It was there that they admired the healthy appearance of the pupils and especially their bright, clear eyes.

"But how do you explain the sickly appearance of the children outside, particularly their sore eyes?" Miss Szold asked the director of the school in bewilderment.

"Quite simply," was the director's answer. "There is, unfortunately, nobody to care for them."

When they left the building, the mother pointed out to her daughter that here was a splendid chance for her Ladies' Circle to give actual help to the land and people of Eretz Yisroel. "What is the use of reading papers and arranging festivals? You should do practical work in Palestine."

Henrietta had to admit that her mother was right. When she returned to New York she aroused the ladies of the Circle she had organized (a pro-Zionist group started long before Zionism had become fashionable in America) with her description of the plight of Palestine, where trachoma, malaria and skin diseases plagued the population. At this point, at the age of fifty, she entered upon a new phase of her life. In 1912 her little group of thirty-six women became the nucleus of what is now America's powerful Hadassah Organization. It is now amusing to read, in the first chapter's minutes of 1914, that the increasing amount of work required the hiring of a secretary. Today, scores of secretaries are employed at the large New York headquarters of Hadassah.

Financial aid was given to Hadassah by that great philanthropist, Nathan Straus,

and at first two trained nurses were sent to Jerusalem to treat trachoma and maternity cases. In 1917 Justice Louis Brandeis, chairman of the Provisional Zionist Committee, entrusted Miss Szold with the organization of the American Zionist medical Unit for Palestine. The following year, shortly before the end of the war, a floating fifty-bed hospital, staffed with numerous doctors and nurses, and furnished with tons of material, brought the first large-scale American system of health technique to Palestine.

It is impossible even to enumerate, within the framework of an article, the various institutions that this little woman created in Palestine under the auspices of Hadassah. Nor is it necessary, for everyone has heard of the hospital, the school of nursing, the medical school established by, or with the aid of Hadassah. But one point must be stressed: Hadassah never asked questions concerning the religion of a patient. Many Arabs flocked to the Hadassah institutions even during the riots of the mid-thirties. As for Miss Szold, she would never have countenanced discrimination against Moslem or Christian. Nobody deplored as strongly as she the deterioration of Arab-Jewish relations. She once declared: "Some of us have been warning for years that the Arab relations question should be given the first place on the Zionist program. . . . We Jews should have found a way by now to meet the race problem. . . . If we cannot find it then I consider that Zionism has failed."

When Hitler came to power in Germany Miss Szold was well over seventy. This is an age when most people consider retiring from active life and preparing for an existence of quiet contemplation. But Miss Szold could not have retired into privacy even if she had wanted to. For her wisdom, her warmth, her energy were needed in this grim hour of decision. It is true that she was somewhat upset when the new call for action reached her: "Doesn't it seem unfair that a person should be subjected to the same barbarous experience twice in a lifetime? Exactly fifty years ago I was engaged in America on behalf of the East European Jews in absolutely the same 'makeshift' as I am now engaged in Palestine on behalf of the German Jews."

But she accepted the summons. For in 1933 Hitler made her a mother—a mother of more than eight thousand German-Jewish children whom she helped wrest from the hands of the Nazi henchmen and bring to the Land of Israel. She rushed to London and then to the center of Nazism, Berlin, and again to Palestine, where she supervised the arrival and rehabilitation of these young victims of bigotry. In one of her wonderful letters she described how she met the children at Haifa and then accompanied them to the Ain Harod settlement. She added:

"I want to see them tucked away in their beds. I feel weighed down by the responsibility of this children's immigration. It's a terrible experiment. What next?"

In the same letter, she philosophizes about herself:

"I had thought in the remote days of my youth that one attained to serenity and wisdom with old age. What do I find in my old age? Vagueness, eternal wonder at the meaning of things, inadequacy to the daily tasks—anything but tranquillity."

The world did not share Miss Szold's over-modest evaluation of herself. In 1940, her eightieth birthday was celebrated in all democratic countries by Jews and Christians alike. She could look back on a life filled with hard work and rewarded by honor and appreciation. Though a woman, she had been elected to some of the highest offices in the Jewish Commonwealth of Palestine, against the opposition of the more conservative groups. In 1927 the Zionists elected her, "a tired, worn-out old woman of sixty-seven," as she described herself, one of the three members of the Palestine Executive Committee of the World Zionist Organization, the first woman to hold this position. On paper, she had to concern herself only with matters of health and education, but practically she often took over the fullest responsibility for everything that was going on.

In Palestine, several institutions were named for her, among them the famous School of Nursing. One day she was "nearly paralyzed" with surprise upon learning that a new settlement was to be named in her honor. Her protest, "How are you going to adapt my awkward name to a Jewish Palestinian village?" was ignored, and a settlement of young

*balutzim* from Germany, located in Judea, was named Kfar (village) Szold.

In 1940, President and Mrs. Roosevelt signed their names in a huge birthday book which contained 94,000 signatures and which was presented to her at a solemn ceremony. But she received perhaps the greatest satisfaction from the reports of her lieutenants, who showed her, on the basis of statistics, how strikingly

## CLAIMANTS TO JUDAISM

THE emergence of Israel has stimulated some 100,000 people in the Travancore-Cochin State of India to claim that they are of Jewish origin and consider themselves Israelites. A letter to this effect was written to the American Jewish Committee by Joseph Chazhiccatt, one of these Jews, who is a member of the Legislative Assembly of the Travancore-Cochin State. He informed the AJC that two other members of the Assembly believed themselves of Jewish origin.

The Indian legislator says that the forefathers of the people in his state who claim to be Israelites came to Malabar in 345 C.E. and established a colony there. History says they were Syrian traders, and even the members of the present generation are considered in India to be Syrians. However, in their assemblies and meetings today they call themselves "the Sons of Israel." They do not intermarry with members of other communities in India and stand aloof as a minority community. Most of them are traders, but some have also taken to agriculture. "Some well-to-do people among us have recently visited Canaan, the home of our forefathers Abraham, Isaac and Jacob," Mr. Chazhiccatt wrote the American Jewish organization with whom he seeks further contact.

—BORIS SMOLAR.

her efforts had improved the health of the nation. While in 1926 the infant mortality rate among the Jewish population of Palestine was 131, three per thousand, and the percentage of women who died in childbed one of the highest in the world, by 1940 the infant mortality rate had been reduced to 54 per thousand and the maternal mortality in the Hadassah hospitals to less than one per cent, a rate

that was among the lowest in the world. Similarly malaria—of which half of the population suffered before the first World War—and trachoma had been nearly eliminated in many sections of the country.

In 1944 Miss Szold received the honorary degree of Doctor of Humanities from Boston University. Living in Jerusalem, the eighty-four-year-old lady broadcast to America her thanks for the citation. She said:

"Humbly I express my deep appreciation, in these days of man's inhumanity to man, to bear the title of Doctor of Humanities. It is not a slight honor. You promise me privileges connected with the honor and you warn me of responsibilities. Is it possible to add to the privilege to represent the thousands of parents whose children have been educated for intelligent democratic citizenship in the homeland of the Jewish renaissance, and the tens of thousands who look for the rescue of their tortured children? As for the responsibilities I can only divulge that in Zion I have felt the influence of the law of kindness and truth, which demands readiness to shoulder responsibility with forgetfulness of self."

•

These words fully reveal the remarkable personality of Miss Szold. Still, many people who never met her have asked: what was this unusual woman like in her private life? She was slight in stature and definitely feminine in appearance, though she was always inconspicuously dressed. The many visitors she received at her modest hotel apartment in Jerusalem, including Wendell L. Willkie (whom she converted to Zionism), were thrilled by her quiet charm, her poise and sincerity. She had keen eyes and an expressive forehead, and was a good speaker. Though usually reserved—except for very rare outbreaks of a "spicy Hungarian temper"—she exerted a magnetic influence over people.

Her capacity for work was enormous. She never rested long, always rising at 8:00 A.M., and going to bed at late hours. Her modesty was so great that when Marvin Lowenthal—who was to become her foremost biographer—eventually succeeded in inducing her to talk about herself, she explained to him in detail why she felt that she was no leader, no creator, no originator, that she was

in no sense remarkable except, perhaps, in her capacity for hard work and doing her duty.

In her late fifties, she confessed, with a sigh, to the poetess, Jessie Sampter: "Because I must hold myself ready to meet a thousand claims from the outside, I have neglected my own little garden. . . . Deep down in the bottom of my heart I have always held that I should have had children, many children."

She loved books, and was devoted to literature—but gave it up without a struggle when she came in contact with the ideas and ideals of Theodor Herzl:

"I became converted to Zionism the very moment I realized that it supplied my bruised, torn, and bloody nation, my distracted nation, with an ideal—an ideal that is balm to the self-inflicted wounds and to the wounds inflicted by others—an ideal that can be embraced by all, no matter what their attitude may be to other Jewish questions."

She emphasized the importance of self-respect on the part of a national group. At the same time she warned that "if not restrained and disciplined by self-knowledge, this self-respect degenerates into self-approval and eventually sinks down into that most contemptible of qualities, national conceit or chauvinism."

Miss Szold, like every other political figure, had adversaries. But even these admired, if nothing else, her industry. She was able to cram forty-eight hours of work into a single work-day. Well over eighty, she toiled with her friends in behalf of one great goal—winning the war, and winning the peace. Prophetically she wrote to a friend:

"What can one say that is not in every mind not utterly diseased? There can be only one wish—for peace, for cessation of the butchering of a generation—another generation—of young men. I confess that I have so far left behind my old attitude that I cannot content myself with the wish for peace—I have learnt in the interval between the two wars that it must be a just peace, that is, a complete peace, a peace that solves the problem, if men are to live humanly, as becomes human beings."

In December, 1944, when Henrietta Szold was 84, Hadassah cabled her \$105,000, of which five thousand dollars were a birthday gift to be used for any project she deemed important. The balance was the first remittance against a fund which Hadassah had pledged itself to raise by September, 1945, for the maintenance and education of Jewish refugee children in Palestine. This was

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## A NEW EDITION OF MAIMONIDES, WORKS

"More Nevukhim" (The Guide to the Perplexed), the *Rambam*'s most celebrated philosophical work, completed in 1190, will be printed in three editions, each edited by Dr. Yehuda Ibn Shmuel (Kaufman). The first text will appear with vowel-points, the second with the commentary of Dr. Ibn Shmuel and the third will include a new translation of the book from Arabic. "More Nevukhim" was first translated into Hebrew by Shmuel Ibn Tibon under the direction of Maimonides.

The *Rambam* Responsa, which were translated by the late Dr. A. H. Frieman of the Hebrew University, will be prepared in a new edition and will include translations of 300 Responsa recently found.

All ten of *Rambam*'s medical works, two of which edited by Dr. Zysman-

Muentner in Jerusalem, have already appeared, will be reprinted. The Israel Medical Association will cooperate with *Mossad Ha'Rav Kuk* in the publication of the medical works.

Maimonides had a significant influence both upon Jewish thinkers and the great Christian scholars and philosophers. His works have been translated into Latin and many modern languages. Though born in Cordova, Spain, in 1135 the *Rambam* later lived in various parts of North Africa and finally settled in Egypt, where he became the *Nagid* (head) of all the Jewish communities there and utilized his stature and influence on behalf of persecuted Jews of the Orient. While in Cairo he was Court physician to the famous Saladin. *Rambam* died in 1204 and his remains were laid to rest in Tiberias.

**T**HERE comes a time when every Jewish housewife must make her own dill pickles. That time had come for me, and because I thought Aunt Millie's pickles had the best flavor—a fact, I never, of course, mentioned to my own mother—I went to Aunt Millie and said, "The time has come Aunt Millie. Let me have your recipe." Fortunately, Aunt Millie was not the type of housewife we are all familiar with. Aunt Millie believed in recipes, in teaspoons and tablespoons, in measuring cups and quarts. And so instead of telling me to use a little vinegar, not too much spices, and just enough garlic, I was able to write down, step by step, exactly how to go about the process of making kosher dill pickles.

The pickles were in the basement, and the dill, the garlic, the spices, the vinegar, the salt, the jars. All that was needed was my labor. I told the children that I was going down stairs to make my pickles and wanted no one to disturb me. But soon I heard them shout, "Grandma's here, and grandpa." Footsteps approached.

"You're making pickles?" my mother asked.

"That's right, Mama," I said, taking time out to greet her then going back to scrubbing my pickles.

"Your jars are washed?"

"Yes, Mama." Mama advanced into the room.

"Helen," she said, with unequaled directness, "first—you do this—"

"Mama," I said with equal firmness, "I am making these pickles. I don't even want you in the room watching me."

"All right, all right," she said as my father came into the room to stand beside her. "Helen's making pickles," she said proudly to Papa.

"Helen's making pickles?"

"Helen's making pickles!"

"Hello, Papa," I said.

My father looked at my mother. "You're not going to help her?"

My mother shrugged. Help her? She doesn't even want I should come into the room."

"You should call your sister," Papa said. "Mary makes good pickles."

"Papa," I explained, "please Papa, I am making these pickles and I do not want help from any one."

"It's all right," Papa said, "your sister Mary knows how to make good pickles.

## AN OLD RITUAL

By HELEN WEBER

You should ask her to help you."

"And what's wrong with my pickles?"

Mama asked.

"Your pickles are good too."

But my mother's feelings were hurt and she turned to go up the stairs. Papa following. "Who said I didn't like your pickles?" I could hear him say placatingly.

I rounded teaspoons of spices and put them into the jars when I heard more footsteps and my sister Mary sniffing "Mmmmm, smells like a delicatessen store. Making pickles?"

"What does it look like," I retorted, "or should I say smell like?" But all flippancies went over my sister's head as she walked into the room in a very business-like manner and picked up my jar covers. "You are using the wrong kind of covers."

"Mary!" I warned as I stuffed pickles into the jars.

"And," she said, "you are putting in too much dill! And Helen!" My sister is plainly shocked at my methods, "That is the wrong kind of salt!"

"Mary, please."

"Helen," Mary was very shocked, "you don't have to turn the jars over! It says in the canning book, in black and white, not to turn the jars. For heaven's sakes, didn't you read the canning book?" My sister, as you can see, is very modern in her methods of canning and pickling, "you mean, you haven't read the book! What kind of pickles do you think you are going to have? Oh, no," she was horrified, "don't turn those jars!"

By now I had turned two jars over, "Mary," I said firmly, "you make your pickles your way, and I'll make my pickles my way."

"I'll help you."

"I am making these pickles!"

"You always were stubborn. Let me help you."

"No!"

More footsteps on the stairs. Who is visiting me now? It is my nephew, Mary's son.

"Mmmmm," he said, "smells just like

Plotkins. What you doing, Aunt Helen, making pickles?"

"Guess again."

"Don't let my mother help you." He warned, "Ask grandma. My mother makes lousy pickles."

"Larry," my sister said.

"It's true, mother. No one can make pickles like Grandma."

But now my sister's feelings are hurt and she said, "All right, if you don't want me to help you, I won't."

She went up the stairs and my nephew before following, patted me on the shoulder and whispered, "Ask Grandma to help you! Honestly, Aunt Helen, her pickles are the best!"

I am well along with my pickling when I heard more footsteps.

"Mmmmm, smells like Oakland Avenue. Hi, Helen." It was my cheery friend Lorraine. "What you doing, making pickles? Why do you bother? I've tried, every year I've tried; believe me, I've tried, but we just can't make them like the older generation did, not the way our mothers made them."

"I'm not only trying," I answered pleasantly, "but these pickles will be good."

"It's impossible," she said, "we just haven't got the knack. My mother used to make them in a big crock, remember Helen, with a board on top and a stone. Mother would call my brother to go out and find a big stone, a good, heavy stone to put on the board. I'd offer to help you, Helen," she went on pleasantly, "but it just doesn't pay. No, they don't taste the same."

My jars were turned over, the pickles were a lovely color, my work was almost over. Listening to my friend I began to wonder. Would they taste good? Would they be solid and firm? Would they have just enough garlic? Would they be sharp enough and not too sharp?

"No," she said, "it doesn't pay. Never again for me, you can always go to Plotkin's Delicatessen on Oakland Avenue

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# NEWS OF THE CENTER

## Consecration Services First Day of Shavuot

Our annual Consecration Services will be held on the first day of Shavuot, Friday morning, May 27th, promptly at 11 o'clock, when the Musaf services will be concluded. A very beautiful program has been arranged in which all of the members of the Consecration Class will participate. The class has been under the charge of Mrs. Rose Rosenthal and was coached for the service by Dr. Kreitman; Mr. Secunda was in charge of the music. A Cantata "The Festival of Shavuot" by Mamie G. Gamoran and adapted by Rabbi Kreitman, will be performed. The following is a complete list of the Consecrants: Naomi Albert, Susan Altman, Laura Cantor, Phyllis Coopersmith, Karen Friedman, Judith Gottlieb, Susan Grossman, Dana Kaufman, Leila Kern, Bernice Kirschner, Peggy Krakower, Myra Nelson, Joan Rezak, Sheila Schwartz, Susan Sedarbaum, Sheila Silverman.

## Shavuot Services

Shavuot services will be held on Thursday and Friday evenings, May 26th and 27th at 8:00 o'clock; and on Friday and Saturday mornings, May 27th and 28th at 8:30 o'clock. Cantor William Sauler will officiate on both days together with the Center Choir under the leadership of Mr. Sholom Secunda. The Consecration service will be held on Friday morning immediately after the conclusion of the Shavuot services at 11 o'clock.

Yizkor (Memorial Services for the deceased) will be held on the second day, Saturday, May 28th at about 10:15 A.M.

## Candle Lighting During Shavuot

Kindling of Candles on Friday and Saturday evenings, May 27th and 28th (Shavuot) will be at 7:56 P.M.

## Annual Baccalaureate Service For All Graduates June 11

Our annual Baccalaureate service to honor the graduates of our Center Hebrew and Sunday Schools, our Center Academy and the members of this year's Consecration class will be held in the main Synagogue on Saturday morning, June 11th. Rabbi Benjamin Kreitman

will deliver the Baccalaureate sermon. The graduates of all our schools and the members of the Consecration class are urged to attend these services which are held in their honor. The parents are cordially invited to attend. The Sisterhood will give a special Kiddush, to be held in the social room, for those graduates and consecrants following the service.

## Gym Schedule During Shavuot and Decoration Day Holidays

The Gym and Baths Department will be open on Thursday, May 26th (erev Shavuot) for men and boys from 1:00 to 4:00 P.M.; will be closed on Friday, May 27th for the Shavuot holiday and will reopen on Sunday morning, May 29th for men at 10:00 A.M.

On Monday, May 30th (Decoration Day) the department will be open for men from 10:00 A.M. to 2:00 P.M., and for boys from 2:00 to 4:00 P.M.

## Acknowledgment of Gifts

We acknowledge with grateful thanks receipt of donations for the purchase of Talmudim and books in our library from the following:

Mr. and Mrs. Mark J. Goell.

Mr. and Mrs. Harry Goldman in honor of their son's Bar Mitzvah.

Rabbi and Mrs. Israel Levinthal.

Mr. and Mrs. Leo Shpall.

## Personal

Mrs. Phillip Brenner, an Honorary President of our Sisterhood and a member of the Center Honorary Governing Board, was among the six distinguished guests of honor at an Annual Dinner tendered by the Brooklyn Region of the National Conference of Christians and Jews. The other guests honored at this dinner were Chester A. Allen, Charles J. Mylod, Miss Elizabeth A. Goodman, Hon. Meier Steinbrink and Mrs. Tracy Voorhees.

## Congratulations

Heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Isidor Sufrin of 845 Eastern Parkway on the celebration of their fortieth wedding anniversary on May 30th.

## Additions to Library

The following books have been added to our library for circulation:

*Dunner*—Baruch Spinoza and Western Democracy

*Gurion*—Triumph on the Gallows

*Weingarten*—Life is a Kibbutz

*Sherman*—Ha Shirah Ha Ivrit

(B'Shared v' Provence)

*Lemons*—Ha'Islam-Amanutov

U'Mosdotav

*Frankel*—Yichidei S'gulah

*Zaneb*—Mi Pablo Ha Rivi's ad Pius Ha'Chamoishi

*Shanin*—Melech Basas V'Dam

Ha'Entzillopedia Talmudic (Kroch VI)

*Mendele Moicher Sforim*—The Nag Lieberman

Me'Al Ha'Charavot

Who's Who in World Jewry

*Sholom Aleichem*—The Great Fir

*Engene Kohn*—American Jewry

*Levinger*—Jewish Adventures in America (Juvenile)

*F. Thieberger*—The Great Rabbi

Loew of Prague

## To Members Planning Bar Mitzvahs

Members whose sons will be Bar Mitzvah during the next year are requested to reserve the date for the ceremony well in advance by contacting the Center office HY 3-8800.

The following recommendations of a joint committee, appointed by the Center's president went into effect on January 1, 1955:

"Be it resolved that after January 1, 1955; no boy shall be Bar Mitzvah at the Saturday morning services unless he shall have had at least one year's attendance at a regular (three day a week) Hebrew School or its equivalent. As of January 1, 1956 two years minimum Hebrew School attendance or its equivalent will be required. As of January 1, 1957, three years minimum Hebrew School attendance or its equivalent will be required."

"Be it further resolved that each candidate for Bar Mitzvah who does not have the above requirements shall pass a written examination to be administered by the Brooklyn Jewish Center or by one of its Rabbis."

## APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

CRAWFORD, MAX: Married; Res.: 1025 St. Johns Place; Bus.: Piano Teacher; *Proposed by* Mrs. Julius Kushner, Mrs. M. Robert Epstein.

ERBER, HANS: Married; Res.: 1608 Union St.; Bus.: Bookkeeper, Arrow Metal Products, 140 W. Broadway.

GETTLER, JEROME: Single; Res.: 2501 Nostrand Ave.; Bus.: Dictaphone Operator, Lever Bros.; *Proposed by* Stanley Budin, Robert Kritz.

GOLDSTEIN, MISS THELMA: Res.: 20 East 91st St.; *Proposed by* Robert Fox.

GOTTLIEB, JERRY: Single; Res.: 4005 Sea Gate Ave.; *Proposed by* Harry M. Levine.

KESTIN, SAMUEL: Married; Res.: 814 Montgomery St.; Bus.: Salesman, Atlas Metal Products Co.; *Proposed by* Marna Spero, Lois Stern.

LEVY, BENJAMIN: Married; Res.: 1012 East New York Ave.; Bus.: Real Estate and Insurance; 725 Nostrand Ave.;

*Proposed by* Joseph Levy, Jr., Harold W. Hammer.

MISHKIN, HYMAN: Married; Res.: 301 Sterling St.; Bus.: Drug Clerk, 542 Flatbush Ave.; *Proposed by* Robert Fox.

NICHOLS, MISS ROSLYN: Res.: 1719 Sterling St.; *Proposed by* Leo Kaufmann.

POLNER, ISIDORE: Single; Res.: 881 Washington Ave.; Bus.: Appliance Service; *Proposed by* Michael Kahn, Aaron Pollack.

PRINCE, MILTON: Married; Res.: 295 St. Johns Place; Bus.: Attorney, 44 Court St.; *Proposed by* Robert Fox, Harold W. Hammer.

ROTHSTEIN, MISS ROSLYN: Res.:

1629 Park Place.

ROITZAIK, MISS DOROTHY: Res.: 673 Saratoga Ave.; *Proposed by* Leo Kaufmann.

SIMON, MISS ESTHER: Res.: 394 Montgomery St.

FRANK SCHAEFFER,  
*Chairman, Membership Committee.*

## Y F L Calendar

Wed., June 1—First "Rooftop" meeting of the season. Meetings will be held on alternate Wednesday evenings beginning June 15.

Wed., June 8—The Dramatic Society of our YFL will present a comedy playlet, "Aida Gives First Aid."

## IN THE CENTER ACADEMY

THE children of the Upper School visited the Metropolitan and Jewish Museums. At the Jewish Museum they viewed the exhibits of Jewish Schools in connection with the Centenary Celebration. The art work by the children of the Center Academy, which was displayed in the museum, was one of the highlights of the exhibit.

\* \* \*

The students of the Eighth Grade are now busily occupied with rehearsals for their graduation plays—both in Hebrew and in English. They are also working with their art teacher on the sets for these plays.

\* \* \*

On May 10th, the pupils of the school spent a day in Prospect Park in honor of Lag B'Omer. The children took part in athletic activities and other games, under the supervision of their teachers. The park was beautiful and green, the weather perfect, and the lunch delicious. Everyone returned tired but happy after this most enjoyable day.

\* \* \*

The last P.T.A. meeting of the year was held on Wednesday, May 11th. New officers were installed and a movie of the Children's Seder, which took place on Monday, April 4th, was shown. We are most grateful to Mr. Morton Klinghoffer, a parent of one of our graduates, for his kindness in taking the pictures of the Seder, and in the skill with which it was filmed.

\* \* \*

The Student Council of the Center Academy held its annual elections on Wed., May 11th. The following officers were chosen for the coming year: Howard Newman, President; Carol Gershuny, Vice-President; Eugene Weiss, Secretary; Willa Braun, Treasurer.

## THE YOUNG FOLKS LEAGUE

ON MAY 18 the formal Installation of Officers and members of the Executive Board of the Young Folks League was conducted. When evening had ended most of the members present were of the opinion that the leadership of the YFL had been placed in eager, capable hands for the coming year.

It is both joyous and sad to admit that the blessed arch rival of the Young Folks League, the institution of marriage, has wrecked havoc in the ranks of last year's Executive Board. With almost superhuman tenacity it mercilessly hacked and gnawed at the heart of our organization until it reached a point where most of the people installed into office were newcomers who had been elected to fill the existing vacancies. These are filled with enthusiasm and the will to work. They are willing and eager to do their share but they cannot do it alone. The success or failure of their undertakings is directly proportional to the degree of cooperation and backing that they receive from the membership at large. This all sounds like

a lot of fancy phraseology, but when reduced to common language, it means attend meetings and take part in the various activities that the Brooklyn Jewish Center has to offer you. *Do it. You won't regret it.*

It seems as though every organization has its unsung heroes, and the YFL has one as well. Our hero bears the name of Murray Landau. Murray is not the type of person who sings his own praises or seeks personal satisfaction in basking in the light of human admiration. On the contrary, he has been a quiet and unassuming member of the Executive Board who has always done his share in the furtherance of our organization and has served as an inspiration to all of us who have had the privilege of knowing and working with him.

Because of the recent announcement of Murray's engagement, I would like to take this opportunity, on behalf of the entire Young Folks League, to wish him all the happiness and success possible.

IRA M. GROSS, *President.*

## THE HEBREW SCHOOL

PLANS are being made for the graduation exercises to be held on Sunday, June 12. The program is as follows: Professional, National Anthem. Greetings by Dr. Spatt, president of the Brooklyn Jewish Center. Distribution of High School certificates and awards by Rabbi Benjamin Kreitman. Remarks by Mr. Julius Kushner, chairman of the Hebrew Education Committee. A cantata called "Democracy" in honor of the Tercentenary, will be sung by the graduates and choral group directed by Mr. David Weintraub. Distribution of Sisterhood gifts by Mrs. Benjamin Markowe. Mrs. M. Robert Epstein, president of the Parent-Teachers Association will distribute the Hebrew School awards. Distribution of diplomas by Rabbi Lewittes, Mr. Leo Shpall and Mrs. Miriam Tessler. Musical selection by Cantor William Suler and the Blessing by Rabbi Levinthal.

Approximately 65 graduates will receive diplomas at that time. The following groups will be represented: the Hebrew School, the Two-Day-a-Week department, the Post Bar Mitzvah Fellowship, the Post Graduate class and the Senior Group.

\* \* \*

A special assembly in honor of the Tercentenary and Israel Independence Day was held on Sunday, May 1 and Monday, May 2. "A Salute to Israel and America" was presented by the Hebrew Dramatic group under the direction of Mrs. Evelyn Zusman.

\* \* \*

The Junior and Children's Congregations dedicated their service on Saturday, May 7 to the mothers of our students. Mr. Julius Kushner greeted the parents and explained the significance of honoring one's mother from the point of view of Jewish tradition. Miss Naomi Raphael, a graduate of our Hebrew School, spoke in behalf of the Junior Congregation. Mrs. M. Robert Epstein responded in the name of the parents. Following the service there was a Kiddush and reception.

\* \* \*

The closing Community Breakfast and Service was held on Sunday, May 8. The service was led by students in the Conse-

cration, Post Graduate and Senior Groups. The breakfast was served by the Hostess Committee of the P. T. A., Mrs. Sarah Greenberg, chairman. Rabbi Lewittes thanked Mrs. Epstein, president of the P. T. A., and the members for their whole-hearted encouragement of our high school program throughout the year.

\* \* \*

The school celebrated Lag B'omer with athletic events on Tuesday, May 10 and Wednesday, May 11. Teams bearing the names of Akiva and Bar Kochba, traditional heroes of Lag B'omer, competed with each other. Rabbi Lewittes stressed that we must live up to the two ideals of

these great men—Torah and Freedom.

\* \* \*

A Film Festival was held on Sunday, May 15 and Monday, May 16. Proceeds were sent to the United Jewish Appeal. This annual event was arranged by the G. O. of our school.

\* \* \*

The service in memory of Benjamin Hirsh will be held on Saturday, June 11. It was announced that this year's recipient of the Hirsh Memorial Award for outstanding service to the Junior Congregation is Miss Sondra Lubart. Miss Lubart is a graduate of the Hebrew High School of Greater New York and a student in the Senior Group of our high school department.

## YOUNG MARRIED GROUP

THE annual Cotillion was a wonderful evening for all who supported it, and made it a success. It is now one of the more pleasant memories of the 1954-55 Young Married Group season. The group extends their thanks to Messrs. Brief, Levine, Riffman and to the general committee, for their tremendous efforts in planning and carrying out all of the details for the affair.

Meetings in June will be of a social nature and will be held on the regular 2nd and 4th Tuesday evenings through June 30th.

Our President for 1955-56 will be Bill Brief. Bill is a graduate of the Young Folk's League via their Executive Board,

and has been active at the Center in UJA, Federation, and the sale of Israel Bonds. He is also a member of the Board of Governors of the Center. I am certain that the entire membership will give him and the other officers and Executive Committee members their wholehearted support.

My thanks for the help given during the past year goes to all of the Officers, Executive Committee members and the office staff, under the direction of Mr. Hammer and Mr. Fox. A particular word of gratitude goes to Dr. Spatt and to Rabbi Kreitman, who at all times were available for help and were generous in response.

DAVID GOLD, President.

## THE SATURDAY NIGHT CLUBS

THE onset of Daylight Saving Time signalled the end of the formal club sessions that had been routine since the start of the season in September. However, our members continue to take full advantage of the Center's facilities on Saturday night. Until the end of June, they will gather in the social rooms or on the roof to dance, chat and spend many enjoyable hours in the company of their friends and under staff supervision.

In accordance with our new procedure, re-registration of current members was completed in April. This month, applications are being accepted from children whose parents are Center members or

who attend our Hebrew School or Academy. Center members are accordingly urged to complete their children's registration during the few remaining days of this month.

Mr. Hyman Brickman, Supervisor of Youth Activities, is already at work on plans for the coming year. These call for innovations and modifications that will make for an even more successful and enjoyable season beginning in September.

The Center Library has many rare and valuable books. They are available for your use.



### National Women's League

Your Sisterhood experiences a great sense of pride in its affiliation with an outstanding national organization such as National Women's League of the United Synagogue of America. It is indeed an honor to be associated with this group, our "mother organization." It services over 170,000 Sisterhood members of 500 conservative synagogues throughout the United States and Canada. Its purpose and ideal is the perpetuation and strengthening of traditional Judaism, to help make it more meaningful to you as a Sisterhood woman and as a mother.

However, you as Sisterhood women, and most particularly those who serve on the Board of Directors, must participate in and attend the informative and enriching sessions arranged for you by your Brooklyn Branch. National Women's League has so very much to offer you. Attendance at Workshops, Leadership Training sessions and Conferences will help to enrich you as an individual, and will reflect itself in the successes and glory of your Sisterhood. Come often, meet other dedicated Sisterhood women throughout the borough and make your affiliation more meaningful.

### Calendar of Events

Tues., June 7—Closing Meeting and gala UJA Festival Under the Stars—8:30 p.m., on the "roof" of the Center, weather permitting. Marcella Kingdon, guest speaker. Inspiring musical program. Refreshments and Social Hour. Mrs. Fred Zimmerman, Chairman.

Thurs., June 9—Executive Board Luncheon and final meeting. 12:30.

Tues., Oct. 18—United Nations Tour. Make reservations with Social Actions Chairman, Shirley Gluckstein.

### Serva-Camp Aid

Sid Seckler, Sisterhood chairman for Serva-Camp, reports glowing mail received from soldiers overseas who enjoyed the Passover packages sent through our generous efforts. A luncheon on May 19th, marking the sixth anniversary of this noble project, spearheaded by the Federation of Jewish Women's Organizations, yielded fine results.

### Mother's Day Events

An innovation in Sisterhood and in our Center PTA was the joint sponsorship of a Sabbath Service and Kiddush in honor

of all the mothers of our Center, arranged and beautifully carried out by a committee from both groups under the direction of Mrs. Bea Schaeffer, Sisterhood President, Mrs. Sarah Epstein, PTA President, and Mrs. Sarah Kushner, United Parent-Teacher's Association President.

More than three hundred mothers and children crowded the festive tables in our dining-room as they enjoyed, beside the obvious sentiment and tributes expressed during the services, the wine, cake and fruit served by our hostess chairman, Mrs. Sadie Kurtzman, and her staff.

## PROMISING OIL TESTS IN ISRAEL

**T**HE recent discovery of natural gas by the Israel-American Oil Corp., in the course of drilling operations near Petah Tiqva, has given added impetus to oil exploration work throughout Israel.

Wildcating by five of the eight oil companies, which have taken out oil leases covering 50 per cent of Israel's total land area, are proceeding at top speed. At this writing five deep tests are being drilled.

Israel-American Oil Corporation of Cody, Wyoming, is drilling in the coastal area near Petah Tiqva, northwest of Tel Aviv, where the company reports "a significant amount of gas" discovered during operations in a shallow formation. Additional wells are being drilled to determine the extent of the discovery.

The same company is drilling a well near the settlement of Sde Boker in the Negev. Israel-American is connected with the Husky Oil Company of Wyoming and the New York investment firm of Bear Stearns and Company.

Lapidot-Israel Petroleum Company, Ltd. of Tel-Aviv, is now drilling a second hole near the Dead Sea, after abandoning a nearby site which had a show of gas at 685 ft. and at 1,800 ft. The company which has an exclusive drilling contract with Kerr-McGee Oil Industries, Inc. of Oklahoma City, has spudded another well at Beereth, south of Gaza in the Negev. Lapidot is owned by American-Israel Petroleum Corp. of New York (an affiliate of AMPAL, American-Israel Corporation, New York), and Mekoroth Water Works, Ltd. of Tel-Aviv.

Israel-Mediterranean Petroleum Company and Pan-Israel Oil Company, Inc. of Panama, are drilling deep tests at Tel Safid in the plain 25 miles southwest of Jerusalem. The two companies are affiliates of William F. Buckley, and the Pantepic Oil Company interests of New York. The operations are in hands of Tri-Continental Drilling Company.

Israel Continental Oil Company, Ltd.

of Calgary, Canada, has set up its rig in the heart of Zichron Yaacov on the Carmel range, south of Haifa.

Other companies holding leases for oil exploration include Israel Oil Prospectors Corporation Ltd. representing Israel, Swiss and U. S. interests; Nadel and Gussman, Tulsa; and D. C. Bintliff of Houston.

Exploration work in Israel was spurred by the enactment of Israel's Petroleum Law in 1952. This law aims at creating American operating conditions in the Middle East. The entire territory of Israel is open to competition with royalties set at only one-eighth (unlike the 50 per cent royalties in neighboring countries).

According to Meir Sherman, Israel Economic Minister in the United States, the thinking underlying Israel's oil legislation and administration "stems from a desire to effect maximum oil discovery and oil production in a minimum reasonable time, and is based on the belief that this desire creates a complete identity of interests between private operators and the Israel Government."

Mr. Sherman said that the discovery of oil in Israel will obviate imports of thirty-six million dollars worth of petroleum products annually. "It is not unreasonable to expect," he said, "that the discovery of oil in Israel will enable oil operators to produce in excess of the country's own requirements. Since Israel is situated right on the Mediterranean and is considerably closer to Europe—which is the Middle East's biggest market—than the major Middle Eastern oil producing countries, no difficulty could be expected in finding markets for Israel oil abroad."

"Oil exports will not only increase the profits of the oil producers, but will also be reflected in larger foreign exchange earnings by Israel. Moreover, discovery of oil will result in abundant fuel at reasonable prices, and would give impetus to large scale industrial development in Israel."

—From *Economic Horizons*.

## The Junior League

**A**N ISRAEL Independence Day, Junior League held an informative and provocative symposium on the political aspects of life in Israel. This was followed, two weeks later, by a discussion on the role of American Jewry in Israel's domestic and foreign affairs.

On May 14, the combined Junior Leagues sponsored a Springtime Festival featuring a square dance program supervised by a professional caller. As usual, a good time was had by all, and the proceeds went to charity.

The Junior Leagues are at present con-

ducting a series of evaluative sessions in anticipation of the programming that will begin shortly for the coming year.

The final session of the Junior Leagues will be held on June 9, and will be in the form of a carnival. As their guests they have invited the senior members of the Saturday night clubs who will be eligible for Junior League membership in the fall.

Applications are now being accepted from high school seniors and college students for the new season beginning in September.

### Personal

A Testimonial Brunch in honor of Mrs. Morris B. Levine, a member of our Governing Board, was given by the Hadassah Brooklyn Region in behalf of the United Jewish Appeal on May 12th.

### Congratulations

Heartiest congratulations are extended to Mr. and Mrs. Abraham Silverman on the marriage of their daughter, Lila, to Mr. Hal Sandler on May 29th.

### Unveiling of Mr. Forst Monument

The unveiling of a monument in memory of the late Mr. Emanuel Forst will be held on Sunday, June 5th at 10:30 A.M., at the Knollwood Cemetery, Ridgewood, Brooklyn, N. Y.

### Z.O.A. District No. 14 to Elect Officers June 2nd

The Eastern Parkway Zionist District No. 14 will hold its annual elections at the Center on Thursday evening, June 2nd at 8:30 o'clock. Election of Officers for the District as well as election of Delegates to the National ZOA Convention in Washington, D. C., will take place. The musical program will be rendered by Hanna Zamir, soprano and Uri Zifroni, tenor, both of the National Opera, Tel Aviv; Gunther Sprecher, concert pianist, Israel Philharmonic. Center members are cordially invited.

### In Memoriam

We announce with deep regret the

passing of our member *Irving Eisenberg* of 1005 Lincoln Place, on April 14, 1955.

The Brooklyn Jewish Center extends its most heartfelt expressions of sympathy and condolence to the family and relatives in their bereavement.

The Brooklyn Jewish Center announces with mournful sorrow the loss of *Mrs. Herman Goldsmith*, wife of a member of our Governing Board of 770 St. Marks Avenue on May 19, 1955.

Heartfelt condolences are extended to the bereaved family and relatives.

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*Because of the intervening Shavuot Holiday there will be no "Bulletin" the week of June 3. The next issue will appear on June 10.*

### ON OLD RITUAL

(Continued from page 16)

and get a good kosher dill pickle. It doesn't pay."

I swept up the stray bits of dill and garlic, put the unused jars away, washed my hands and took a last look at my jars of pickles—turned over.

"We'll see," I said unmoved by her opinions, "Let's go upstairs."

"A fine thing," my sister greeted me, still smarting, "we come to see you and you're making pickles."

"They're all done. Let's have tea."

"If you'd only read the book on canning," my sister said, "you'd know you don't have to turn the jars over. Not with pickles, with everything else, yes, but not with pickles."

"They'll be good," Papa said.

"They'll be good," my nephew added, "if they taste like Grandma's pickles."

"Your mother makes good pickles too," Papa said.

"I wouldn't even bother," Lorraine said pleasantly. "Larry's right, we just can't make them like our mothers did."

"Mary's pickles are good," Papa said again.

"They'll be good, they'll be good." Mama said as they all prepared to leave. "God should see that the pickles should be solid and you and your family should eat them in good health."

"Thank you, Mama," I said, kissing her goodbye. Then I went to bed. How my wrists ached!

## WHEN EINSTEIN CAME TO AMERICA

(Continued from page 12)

in keeping his presence a secret by not listing him in the registry book. Only once during his 24-hour stay in this hotel did Prof. Einstein leave his room. This was when he sneaked out with his wife late in the evening to see a film in a cinema which could be entered through the lobby of the hotel. He sat in the dark, not recognized by anyone in the audience.

In the early morning hours of the following day, I was the first aboard ship, arriving long before any other passengers. There were no curious onlookers, no reporters, and the passenger list recorded no Einstein. It was not until half an hour after the ship pulled out of the harbor that Prof. Einstein left his cabin to take a walk. Most of the passengers discovered him only when he appeared later for lunch in the dining room.

It was my privilege to share the dining table with Prof. Einstein, his wife and Miss Dukas. This table for four was served by a special waiter to whom Prof. Einstein took a liking and with whom he enjoyed

exchanging jokes. Serious as Prof. Einstein was, he revealed himself during the trip as a person of great humor in his leisure moments.

Less than a year ago, when I visited Prof. Einstein at his home in Princeton, he reminisced about these leisure moments more than twenty years ago. His memory was fresh and he considered the trip historic since it had brought such a fundamental change in his life.

### HENRIETTA SZOLD

(Continued from page 15)

probably the last great tribute to her. She was already fatally ill and confined to her bed in the School of Nursing that bore her name. But she continued to work for the benefit of mankind until the last minute. On February 13, 1945, a little more than three years before the establishment of the independent State of Israel, Fate made her join, in the words of George Eliot,

" . . . the choir invisible  
Of those immortal dead who live  
again  
In minds made better by their  
presence."

## THE EINSTEINS OF THE JEWISH SPIRIT

(Continued from page 12)

and believing heart he probed the universe and found there the unity of God's laws. We pray that as God made manifest His unity in the oneness of all physical law, revealed in our day through the scientific labors of this man, we may glorify His unity in our moral world by becoming one with one another through the unifying law of "lev tov," the good heart.—Amen.

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